



Church Life!

The Magazine of the Episcopal Diocese of Ohio

SPRING 2012



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ChurchLife!

The Magazine of the Episcopal Diocese of Ohio

Vol. 116, No. 1, Spring 2012

The Episcopal Church



In the Anglican Communion

A global community of over 80 million members in 44 regional and national member churches.

The Most Rev. Rowan Williams,
Archbishop of Canterbury

In the United States

A community of more than 2 million members in 110 dioceses in the Americas and abroad.

Established 1789.
The Most Rev. Katharine Jefferts Schori,
Presiding Bishop

In the Diocese of Ohio

A community of 18,727 baptized members in 94 parishes in the northern 48 counties of the State of Ohio.
Established 1817.

Bishop of Ohio

The Rt. Rev. Mark Hollingsworth, Jr.

ChurchLife!

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Front Cover: Worshipers pray the Stations of the Cross from the Transformational Art Center hanging in St. Alban's during Holy Week. Photo by Chris Holley-Starling.



FEAR NOT

THERE IS PLENTY TO BE afraid of in this world. Always has been. It is difficult to determine whether there is more

to fear today than in the past, or whether it is just different. My guess is that it is just different, and that new threats tend to appear more fearful, in part because we are not yet used to fearing them. When I was in grade school it was The Bomb. Its unimaginable power evoked a magnitude of terror that shaped my perception of others, especially Russians. When it comes to firepower, today I am more afraid of handguns. The people who have them live closer to me than Russians.

Of course, fear is an essential emotion, alerting me to things and situations that might cause harm to me and to others. But fear is also calculable and easily manipulated, readily used to influence our perspectives and decision-making.

In this election year, it is constantly evident how fear is used to influence our political perspectives and, ultimately, choices. Ceaseless “attack ads” tell us, à la Geena Davis in the 1986 film *The Fly*, to “be afraid, be very afraid.” The ominous tone of voice used in the majority of political spots, set to soundtracks reminiscent of the movie *Jaws*, triggers a visceral response of alarm and anxiety. Fear what will be the inevitable consequence of this candidate’s election to office. Fear those who are really behind that candidate’s campaign.

Much of contemporary Christianity employs the same tactics. A leisurely surf through the religious cable channels provides endless examples. From established denominations to non-denominational evangelists, the message is clearly intended to scare us into believing, or at least contributing. Prosperity gospel proponents want us to fear poverty. Christian political powerbrokers want us to fear losing our rights to other political powers. Some want us to fear socialism, others want us to fear Judaism or Islam or whatever is not their version of Christianity, still others want us to fear anything that is different from us, however “us” is defined. And everyone wants us to fear the great catch-all, spending eternity sizzling in Hell.

In contrast to this message of fear from countless politicians and preachers (not always easily differentiated one from another), God tells us to “fear not.” Through prophets, psalmists, angels, saints, and, ultimately, Jesus, we are adjured by God not to be afraid. Be wary, be informed, be alert, be prepared, but don’t be afraid. Fear not, because the God who can bring again to life the crucified Jesus will not abandon you in this life or the next. Fear not, because the God who fills

the faithful with the very spirit of divine holiness offers it to you without precondition. Fear not, because fear freezes us in whatever is the context that scares us, rendering us useless to God in our inability to imagine the good and act toward its realization. That is just what the power of evil wants: to keep us from moving forward into the newness and good that God is offering us always.

Perhaps no divine direction is repeated more frequently in Holy Scripture than this simple, two-word encouragement. Fear not. There is no situation, in scripture or in our lives, in which God is not willing to enter fully with us and offer the companionship of Jesus and the inspiration of the divine spirit so that we might endure it and move ahead, more intimately connected to God and more responsive to all that God loves. There is nothing that we have done that God is not yearning to forgive and wanting to redeem, thus freeing us from fearful eternal consequences. Why? First, because God loves us. And second, because God needs us to be free, not just free from, but free to. Not just free from the things we are ashamed of or resentful about or afraid for, but free to be godly and unafraid to do the life-giving things that heal the world.

I pray that in moving through another national election process, as Easter people we will remember the words spoken by the angel to Mary Magdalene and the other Mary outside the empty tomb, the same words spoken again shortly thereafter by the risen Jesus to those two women and the other disciples, “Do not be afraid,” words reminiscent of those spoken to the pregnant Virgin Mary, the shepherds in the field, and countless others throughout Holy Scripture, “Fear not.” I pray that as people of divine hope we will exercise our civic responsibility to engage in the democratic debate, not in anxious reaction to a false fear induced by super-PACs and campaign rhetoric, but in thoughtful anticipation of the godly possibilities that all of creation is capable of achieving.

The hope of the resurrected Christ is non-partisan and leads all of us beyond fear to a politics of collaboration in which differences foster continual conversion, both personal and corporate. It inspires in us a common vision of the greater good, and liberates us from fearful polarization to be a living answer to Jesus’ prayer that all might be one in the service of God’s mission, both in the church and in the world. Fear not.

A handwritten signature in black ink that reads "Mark".

The Rt. Rev. Mark Hollingsworth, Jr.
Bishop of Ohio

THE TRANSFORMATIONAL ART CENTER: HERE'S TO THE MISFITS

BY JEFFREY FOWLER

“HERE'S TO THE CRAZY ONES. THE MISFITS. The rebels. The troublemakers. The round heads in the square holes. The ones who see things differently. They're not fond of rules, and they have no respect for the status-quo.”

So begins a quote that is framed and hung on the wall of the Rev. Joe Kovitch's office at St. Alban Church, overlooking a residential street in Cleveland Heights. Several other pieces of art also adorn the walls. All of these works, and many others throughout the sanctuary, chapel, and common areas of the church, which Kovitch envisions as an emerging art center, were created by a community of homeless and formerly homeless men and women and volunteers of the Transformational Art Center.

The works of art are created at the Catholic Charities Bishop William Cosgrove Center and at North Presbyterian Church, both located on Superior Avenue in Cleveland. The mission of the Transformational Art Center (TAC) is “to build relationship with God, ourselves and one other using artistic expression as our medium. Under the guidance of community coordinators, artists are invited to seek the Spirit's guidance in transforming all types of materials into objects of beauty, and to allow the Spirit to mold them into the people and community that God created us to be.”

Most of the works are constructed from discarded material that is collected and recycled for this purpose. “Discarded material is transformed into works of beauty by discarded people, who are also transformed,” points out Kovitch. “Boundaries between artist and works of art become indistinct through the shared experience

of transformation.” Finished pieces are displayed in a handful of exhibits around town.

St. Alban serves as a gallery for TAC art pieces. Additional artwork can be found at the Bishop William Cosgrove Center, North Presbyterian Church and Community Service Alliance/Procop House.

Relationship with the Community

HeART of the Street is a vehicle through which TAC and its partners seek to build relationships with the wider community. Other partners of TAC and HeART of the Street include Agape Campus Community, the Metanoia Project, and Project SAVE. TAC, under the auspices of Agape, works with all partners as it reaches out to build

community with the poor of our city. Partners in this ecumenical community provide help for the homeless, such as job training, addiction recovery, healthcare, food and shelter, art materials for creative expression, and spiritual growth and development.

Pam Meyers, one of the TAC community coordinators, does not like to use the word “program” when describing HeART of the Street. “It is not as though we are doing something to or for them. All of us are in this together. We are transformed by God's healing Spirit together.”

Throughout Lent, Stations of the Street: A Journey with Christ through the Eyes of those Living in Poverty, an adaptation of the Stations of the Cross, was exhibited in the sanctuary of St. Alban. Members of the TAC Community created each piece. Kovitch incorporates the art in worship. “Besides the Stations, the banner behind the altar and the stole I wear were also created by TAC.” There is a room at St. Alban where all of the banners and stoles are exhibited. “I have learned that someone who is unable to construct a complete sentence may speak



Stations of the Cross artist hangs his work at St. Alban's, Cleveland Hts. Photo by Chris Holley-Starling.

eloquently through the language of art. I am privileged to share in this work.”

“All of these Works Are Prayers”

Tom Cullinan rose out of homelessness and addiction and is now a volunteer at TAC. He created an icon entitled Dialogue on a Cross for the fourth station: Jesus Meets his Mother. A multicolored scarf is mounted on a sky blue background within a black frame. There is a paper cross atop the scarf. Tom wrote on the cross a conversation between a mother and her suffering son. “The theme of this work is unconditional, selfless love,” Tom explained. His other work in the exhibit, Cross with Nails, was created for the ninth station: Jesus Falls a Third Time. A slightly crooked wooden cross is emblazoned with words and phrases from the street. Nailed to the top of the cross is the word ADDICT. “I felt particularly drawn to the stations where Jesus fell” Tom said “because of all of the times in life when I fell. This work is a prayer. All of these works are prayers.”

Robert Robinson, who goes by the name Silk, created Black Cross on Tile for the twelfth station: Jesus Dies on the Cross. A wooden cross is affixed to a small black tile and mounted on a larger background. “The black in this piece symbolizes the death of Jesus” says Silk. There are gold tiles in two of the corners, which, in Silk’s vision, represent the resurrection and eternal life.

“I am not an artist” Silk insists. “I spend time with Mike and Pam and Tom and something just pops up.”

Mike Waters, another TAC community coordinator, first met Silk at a basketball game and persuaded him to visit the Center. “Silk was convinced that he had no

artistic sense. On the day Silk visited the center, a group of four or five were working together on a canvas. We had a piece of material that we wanted to add, but could not decide where to put it. ‘Right there’ said Silk, pointing at the canvas. He picked the single best spot. He has a very good eye.”

“When I told my son I have art hanging in an exhibit,” Silk laughs, “he was amazed. ‘You’re not an artist,’ he told me. I agreed. His amazement turned to pride when he saw my work.”

Silk’s story of amazement and pride is not unique. “Our artists come from backgrounds of neglect and abuse,” said Kovitch. “There is one who rarely speaks to others. When told that one of his pieces was exhibited at St. Alban, he lit up. His smile lasted the rest of the day.”

Transformation sweeps up all who are involved, staff and volunteers included. “There are a lot of administrative tasks,” says Meyers, “but I am always anxious to get back to the ‘art pile.’” The art pile is what Meyers calls the inventory of materials used to create art. “We work as a community. Many of our pieces are created by volunteers and homeless participants working together.”

To Tom Cullinan, the work is the medium, and community is the art. “We are a part of the art pile. We are the discarded material being transformed into works of beauty.” Fears, stereotypes, and assumptions melt away as people from very

different backgrounds work together to create art. “God’s Spirit is taking us on a journey, and we willingly surrender ourselves to God’s will,” he said.

“We find God’s gifts within ourselves,” says Mike. “We are all broken. We share the gifts that God gives to each of us. We heal together.”

Stations of the Street will be removed from the sanctuary at Easter and placed in the Chapel. An exhibit of butterfly art, representing resurrection, will replace it.

Kovitch invites

the public to view the art at St. Alban on Sunday mornings or at a weekly prayer service on Wednesday evenings. Private viewings at other times can also be arranged by contacting the church or TAC.

The Art Center relies solely on the donations of generous individuals for its supplies; the services offered to guests are completely free. They are also looking for volunteers to assist in the art community. Further information about the Transformational Art Center can be found at www.campus-agape.org/news.

The quote on Kovitch’s office wall concludes: “You can quote them, disagree with them, glorify, or vilify them. But the only thing you can’t do is ignore them. Because they change things.” And in the process, they change themselves as well.

Jeffrey Fowler is a member of All Saints’, Parma.

“Discarded material is transformed into works of beauty by discarded people, who are also transformed.”

The Rev. Joe Kovitch

GRACE CHURCH RENOVATION NURTURES ITS MEMBERS AND FEEDS ITS NEIGHBORS

BY FLORENCE D'EMILIA

ON A RECENT THURSDAY MORNING, HUNDREDS of neighbors left the undercroft of Mansfield's Grace Church with cardboard boxes full of groceries. A few dozen volunteers cleared the long tables, rearranged chairs, returned excess food to store rooms and snapped shut laptop computers that contribute to the efficiency of the largest food pantry in three counties. Church member Jim Baker spoke with a visitor, recalling a question the Right Reverend Arthur B. Williams, Jr., posed at a Confirmation eight or nine years ago: "What are you doing for the community and how many people would miss Grace Church if it were gone?"

The question prompted a period of discernment. Members gathered to talk about the future of the 150-year old community and the beautiful 100-year old church built by industrial barons and now located in Mansfield's impoverished inner city. They considered: What is the best way to nurture the people who gather to worship? Do we remain in the city, or build elsewhere? What is our mission? How do we relate to the people who live in this neighborhood or attend A.A. meetings during the week? During that period of reflection and discussion, Grace Church decided to remain in downtown Mansfield.

"We are called to be in this urban center," said the Reverend Joe Ashby, rector since 2006. "It's not the easiest, but it's our ministry."

What Fits the 21st Century?

Beginning in 2007 a Building Usage Task Force began to consider what type of facility it needed to support the people of God gathered at Grace Church in the twenty-first century. They recognized that the worship space featuring beautiful wood carving and stained glass windows crafted in Munich, served the congregation well,



The new main entry located near the parking lot.

but members and guests no longer entered via the steep steps of the beautiful Bowman Street entrance. People approached the Church from the parking lot, entered through the undercroft and climbed a set of interior steps that led to a narrow, dark narthex. The congregation recognized the need for a more welcoming and accessible entrance plus new adult meeting and fellowship space, main floor accessibility, updated handicapped-equipped restrooms, a new narthex space, nursery and choir facilities.

An unexpected \$245,000 bequest from the estate of Grace Church member Sidney Kahler Rountree launched the capital campaign and church members donated and pledged an additional \$265,000 for the campaign that had been aptly titled, "Vision for the Future."

At evensong on February 19, 2012, Bishop

Hollingsworth dedicated the renovated space and preached about what it meant for the community and congregation. Four choirs filled the church with music and a reception followed in the new Fellowship Center.

Most people parked



Volunteers Alta Kelly, Eddie Howe, Tom Moore

their cars and entered the building through the new vestibule easily identified by the red doors. The steeped roof, gray stone facade and huge glass window of the new entry echo architectural elements of the original church. The vestibule offers a choice of stairs or an elevator to reach the new narthex before entering the sanctuary. Other people were able to park their cars in the upper lot, just a few steps from doors that open into the new Fellowship Hall located in the Christian Education Building. Those doors allow people to enter the sanctuary without having to use an elevator or climb stairs.

Minimal Changes/Maximum Effect

The renovation made minimal changes to the footprint of the church and the 1950s addition, but made interior spaces more welcoming and efficient. Modern windows flood the building with light and are more energy efficient. Wider hallways and reconfigured spaces allow worshipers to be welcomed in a more comfortable space. The Fellowship Hall, classrooms and meeting rooms are easily accessible by elevator or stairs. Rooms for the Nursery, Choir and Acolytes are better suited to the groups that use them.

Administrative offices are updated and easy to find behind a glass wall. The vestibule and hallways double as a gallery for local artists, providing an opportunity to reach out to the community. New restrooms and reconfigured spaces have made the undercroft more comfortable and efficient for the Food Pantry that receives and distributes tens of thousands of pounds of food monthly.

SPIRITUAL HEALING OF THE WARRIOR RETREAT: WALKING WITH OUR VETERANS

BY FLORENCE D'EMILIA

IT IS A WEDNESDAY EVENING DURING LENT, AND ONCE AGAIN A GROUP gathers around a table in the library at St. James', Painesville. Parishioners from St. Hubert's, Kirtland; St. Luke's, Chardon; Christ Church, Geneva; and St. James' engage in comfortable conversations as they snack on fruit, crackers and cheese. And then the Rev. Peter W. Nielsen, III, deacon and executive director of Cedar Hills Camp and Conference Center, signals the group that it is time to begin the work of the evening.

In a slow, steady manner, Nielsen leads a centering exercise that begins with quiet, deep breathing and a heightened awareness of the senses. During those minutes people disengage from the busyness of their days. Next, Nielsen shares one of St. John of the Cross' Maxims on Love: "Bridle your tongue and your thoughts very much. Direct your affections habitually toward God. Then your spirit will be divinely enkindled." In his opening prayer, Nielsen asks that God will lead each to examine the intentions of his or her heart before speaking and to consider the desired outcome of all that is said.

It is an apt prayer for a group that is midway through Spiritual Healing of the Warrior, a five-week retreat designed to develop skills needed to embrace spiritual companionship and relationship building with returning veterans. After the prayer, participants share with one another their experiences practicing "attending skills" during the last week. The previous session dealt with intentional conversation – how to talk, and more important, how to listen as a pastoral presence, offering no judgment, answers, or platitudes. As participants recount their experiences, they speak of becoming more conscious of slowing down before responding and catching themselves making judgments, creating a safe space where greater intimacy can thrive.

"All you have to do is listen to the news to realize that there are a lot of hurting people out there."

Al Mueller, St. Hubert's,
Kirtland Hills

Storytelling As Therapy

As the evening moves on, Nielsen talks about the therapeutic quality of storytelling and discusses what it means to “companion” someone. The group talks about really listening and maintaining an awareness of the importance of the other person’s story. They consider ways to encourage communication through open questions, paraphrasing and summarizing. Later in the evening, everyone buddies-up with a partner to practice what they have been discussing. Each person takes a turn telling a story and listening. During the first round of storytelling, special attention is paid to non-verbal communication. During the second round, listeners encourage their storytellers to provide more details by asking open questions, paraphrasing and summarizing. Meantime, the rest of the group observes the interaction and when the three-to four-minute story is ended they comment on what they have seen.

The exercises and role-playing are an opportunity to practice skills and gain confidence using them. They work well because time has been taken to develop a high level of trust in the group. “I was amazed at how quickly we formed an intimate bond,” said Nielsen. “We are a community committed to each other, willing to be intimate and talk about our faith, and that commitment guides our work.”

Grounded in theological reflection and prayer, plus research and best practices, each session includes group discussion about assigned readings and exercises, skills development and practice. Nielsen developed the program as a final thesis project for the Master of Arts in Ministry that he is obtaining from Ursuline College. “Part of what we want to do is develop pastoral leaders who

will serve as companions to veterans along the way of re-entry,” explained Nielsen. The pastoral presence and intentional relationship building does not replace professional therapists, but witnesses the church in the world.

“It’s all connected with God,” said Jan Downing of St. James’. “When we pray for veterans on Sundays, I am more in-tune with them.”

Extension of Existing Programs

The program is a natural extension of other programs serving veterans and their families. In recent years, the Episcopal Diocese of Ohio’s Northeast Mission Area Council (NeMAC) has focused on the needs of veterans. “For the last few years, NeMAC has collected movies, slippers, socks, and blankets, and delivered them to organizations serving vets,” said retreat participant Mary Bowins, Christ Church, and Chair of NeMAC. In addition, NeMAC offered a workshop on Supportive Education for the Returning Veterans (SERV), a program that encourages veterans to use their GI benefits to return to school. SERV helps to bridge the cultural gap between military life and the unstructured life students experience on campuses.

“Ministry to veterans is a personal passion,” said Nielsen. “I have family members who have served and I know many young people through

Cedar Hills Camp who are now coming back from the war.”

Retreat participants were drawn to the program for a variety of reasons. Al Muller of St. Hubert’s noted, “All you have to do is listen to the news to realize that there are a lot of hurting people out there.” The retreat offers a path to serve the people who have served our country. Through St. James’ hot meals program, Gracia Morton was already meeting veterans and their families, some of whom were struggling with addiction and Post Traumatic Stress Disorder. As she visits with the diners, she expects to use skills developed during the retreat to help “get to the next level of intimacy and healing.”

As the five-week retreat came to a close, participants were asked to take time to reflect on what God is calling each of them to do. After a period of discernment, the group will meet after Easter and talk about what comes next. The group will choose an outreach program. Pastoral

ministry might include

family picnics and veterans days – opportunities to enter into longer-term relationships based on the trust and skills developed during the retreats.

“The skill set learned during the retreat is applicable to any pastoral ministry,” said Nielsen.

“The many blessings of being

in community, especially coming from several parishes, was felt by all of us along with a recognition and excitement for future ministry together.”

“We are a community committed to each other, willing to be intimate and talk about our faith, and that commitment guides our work.”

The Rev. Peter W. Nielsen,
III

GENERAL CONVENTION 2012 TO ADDRESS STRUCTURE, HEALTH CARE, ANGLICAN COVENANT

THE 77TH EPISCOPAL CHURCH GENERAL Convention, the bicameral governing body of the church, will be held July 5 through July 12 at the Indiana Convention Center in Indianapolis, IN.

The triennial event is composed of the House of Bishops, with upwards of 200 active and retired bishops and the House of Deputies, with 800 clergy and lay representatives elected from the 110 dioceses of the Church. The Triennial gathering of the Episcopal Church Women runs concurrently with General Convention.

Some of the important issues at this summer's convention are:

- Liturgy and Music: The Blessing Project
- Voting on the budget for the 2013 through 2015 Triennium, after slashing \$23 million from the budget in 2009
- The Structure of the Episcopal Church
- Insurance and Denominational Health Plan Revisions
- The Disciplinary Canon (Title IV) revisions, which were drastically overhauled at the 2009 Convention
- Ecumenical sharing between denominations
- The Anglican Covenant

In 2009, resolution C056 directed the Standing Commission on Liturgy and Music to “collect and develop” theological and liturgical resources for blessing same-gender relationships. That group has completed their work and will be presenting their resources at the 2012 Convention.

Structuring the Church Differently

Proposals are being presented for General Convention to consider ways that the structure of the church can

be made more efficient with the goal of freeing up monies for dioceses and parishes to pursue mission opportunities.

Critics of the [Anglican] Covenant say it fails to take into account our polity and may be considered too punitive.

Some dioceses are not seeing the reduction in costs that they had anticipated with the mandated coverage of all church employees in the health plan provided by the Church Pensions Group. That plan was approved at the 2009 General Convention. At the 2011 Diocesan Convention, the Diocese of Ohio passed a resolution asking to be released from that plan (R8: Resolution on Mandatory Participation in Denominational Health Plan).

Several dioceses would like to reopen the discussion of the mandatory DHP coverage.

Updates on ecumenical sharing between the Episcopal Church and Moravian Church, the United Methodist Church and the Presbyterian Church will be discussed, as well. Finally, the Anglican Covenant, whose goal was to provide a structure governing our relationship with other churches in the Anglican Communion, will be discussed. Critics say the Covenant fails to take into account our polity and may be considered too punitive.

Our deputies for this triennium are Bill Joseph, New Life, Uniontown; R. Stephen Gracey, St. Luke's, Cleveland; Denise C. Caywood, St. Philip's, Akron; Susannah Perkinson; St. Paul's, Akron; the Rev. Gay Jennings, St. Timothy's, Macedonia; The Rev. Jeremiah Williams, St. Andrew's, Toledo; The Rev. Alan James, Canon to the Ordinary; and the Rev. Evelyn Manzella, St. James', Wooster.

For the ECW Triennial meeting, which consists of worship, keynote addresses, workshops, adoption of programs for mission and service, and the UTO Ingathering, the Diocese of Ohio will be represented by Barbara Johansen, president of the diocesan ECW from Trinity, New Philadelphia; Hilary Nerby, St. Timothy's, Macedonia; and Ann Cole, All Saints', Toledo.

A SEASON PASSES FOR THE KENYON CONFERENCE

BY LINDA KINSEY

FOR THE LAST THREE DECADES, EPISCOPALIANS FROM the two dioceses of Ohio and beyond gathered for a week on the campus of Kenyon College in Gambier for what became a unique experience of spirituality, recreation, education and just plain fun.

Known as the Kenyon Summer Conference, this Brigadoon-like community re-created itself each summer in late July or early August, but it won't be convening this summer. For the last several years, attendance has waned, and in 2008, despite some reorganization of the program, it became clear that the Conference had run its course.

"It just ran out of steam," says the Rev. Dr. Brian Wilbert, who served 18 of its 30 years on the Kenyon Conference planning committee. He points to "a change in the culture" as one of the primary reasons for the decline in attendance.

Wilbert, who has been rector of Christ Church, Oberlin, for the last 16 years, has close ties to Kenyon College. He holds a bachelor's degree in music from there and a master of divinity degree from Bexley Hall, the Episcopal Seminary.

At one time, he says, families would plan their summer vacations around the Kenyon Conference. "People would give up a week of their vacation and bring their children to a college campus and spend the week in dormitories and share bathrooms."

But in the last decade, fewer and fewer children attended the conference, and it became evident, says Wilbert, that "our base was becoming grayer and grayer."

The older attendees also found the grounds difficult to navigate, especially with walkers or canes. Eventually, the conference shrank to about 150 attendees from its high of 300. It was clear that something had to be done.

Time to Reevaluate

"People began voting with their feet," Wilbert says. It was time to take a step back and evaluate the conference and its program. "The planning committee took a

sabbatical year in 2008, and we restructured. We met with both bishops (from Ohio's two dioceses). We decided we'd try something completely different."

The following year the conference morphed from a weeklong schedule to a three-day event, minus the workshops, and the format was heavily geared toward adults.

"In 2009, 2010 and 2011, we barely got 100 people there," Wilbert says. Eventually it became clear that Kenyon



Conference attendees, 1930

Summer Conference had run its course.

Wilbert is philosophical about the conference: "Any ministry is for a season."

While there is some sadness about the passing of the Kenyon Conference, Wilbert believes that something new and different may eventually emerge.

"As Christians, we believe in death and resurrection. Everything has to be reinvented," he says. "Even the Church has to reinvent itself or it dies. The conference is about that."

The Roots of the Conference

Although the Kenyon Summer Conference existed for about 30 years, conference-goers paid homage every year to the founder of Kenyon College, the first bishop of the Diocese of Ohio, Philander Chase. The conference itself served to remind attendees of the Episcopal Church's roots in Ohio.

Chase is credited for climbing a hill, kneeling down

to thank God for giving him the perfect place to build a college. A prayer cross was erected and stands today on the northeast side of “Old Kenyon.” A song chronicling the story of Bishop Chase was sung every year at the gathering, at which all would genuflect at the name of Bishop Chase.



Conference attendees, 2007

Before the Kenyon Conference was formed, however, the Gambier Summer Conference had been a yearly event as early as 1890 with a few breaks – for two world wars and during the 1960s. But unlike the modern-day conference, the old Gambier Conference did not mingle the generations. Events were separate for adults and youth. The Gambier Conference enjoyed a long life, however, going strong, says Wilbert, until the late 1950s. The conference reconvened for a short time in the 1950s as a conference for youth, but did not regain its former vitality.

Then the 1960s rolled in. It was a tremendous time of change and upheaval, and that likely played a part in the conference’s eventual demise. But it wasn’t too many years before talk of a new conference surfaced.

Planting the Seeds

Instrumental in the discussion

and eventual formation of a new conference were the Rev. G. Russel Hargate, and his wife, Jane, who often served as deans of men and women at the Gambier Summer Conferences in the 1930s and ‘40s.

Jane Hargate became known as the “Mother Foundress” of the Kenyon Summer Conference. So fond of the

Hargates were conference-goers that a special musical tribute was delivered in 1995 in honor of their ministry and especially that of Jane. The Hargates met at the Gambier Summer Conference in 1926 when Russel Hargate was a student at Kenyon College and Bexley Hall.

The Hargates’ daughter, Joan Van Wormer, holds special fond memories of her parents, and she herself played a vital role in the Kenyon Conference, serving as its music coordinator and organist. If music was needed, Van Wormer was there to provide it. “I also did all the music workshops,” she says.

Some of those workshops focused on favorite hymns and why they held a special place in the hearts of those who loved to sing them. “People would tell their stories about why they loved a particular hymn.

“I have such wonderful memories,” Van Wormer says of hearing those

stories and playing organ at many conference services, including Evensong and hymn sings that could last two hours.

A Conference ‘Family’

Those who attended the conference undoubtedly treasure their memories, but they might find it hard to describe exactly what the conference was like.

Some, including nationally known priest, author and poet Barbara Crafton, called it one of the best-kept secrets of the Episcopal Church. She was a keynote speaker at the conference and enjoyed the experience so much that she returned several times as a workshop leader. According to Wilbert, she also referred to it as “the Episcopal Church’s Chautauqua,” referring to Chautauqua Institution’s summer program of cultural, educational and spiritual enrichment in western New York State.

Like Chautauqua, a close-knit community was formed every summer at the Kenyon Summer Conference. Those who signed up to attend the Kenyon Conference would arrive on Sunday afternoon and settle into their dormitories.

“We had activities, ice-breakers, planned,” Wilbert says. “We also developed guidelines for living together as a community.”

The weekdays began with Eucharist at 7:45 a.m. for those wishing to attend. Following breakfast, an all-conference gathering took place that included prayer, singing and storytelling.

Workshops of all kinds were offered in the mornings and afternoons, with a break for lunch. “Everything from woodworking to massage to you name it.” Van Wormer recalls.

A Kenyon brochure from 1993 reveals a variety of topics from Bible

appreciation to calligraphy to kite making. Sessions for both adults and children of all ages were offered.

“There were programs from the cradle on up,” Wilbert says. And as the years rolled on, people began to look forward to seeing friends back at the conference.

For Van Wormer, seeing friends each summer was one of the high points of the conference. Worship and evening activities brought the whole community back together.

The Rev. Helen Svoboda-Barber, rector of Harcourt Parish on the campus of Kenyon College, also has treasured memories: “My children refer to what they learned at Kenyon Conference to this day, years after they learned it. We have concrete memories around our house about the conferences, including T-shirts and door hang tags that remind us of the Christian community and formation that happened during the Ohio Episcopal Celebration at Kenyon.”

Harcourt Parish, she says, enjoyed the role it played in the conference. “Several years ago, we passed out reusable water bottles at registration.

“More recently, conference attendees were encouraged to stay

through Sunday lunch and our Sunday morning Eucharist was enlivened and enriched by the many participants, and we loved sharing our outdoor summer services with Episcopalians from around Ohio.”

One who held a special place in the hearts of Kenyon Conference attendees was the Rev. Joseph P. Russell, III, who held several positions in the Diocese of Ohio but may best be remembered for his storytelling at the conference. Russell, who died in 2004, had a passion for storytelling, and for many people, his stories were one of the favorite parts of the summer gathering.

Looking to the Future

Now that the last chapter of the Kenyon Summer Conference has been written, what is next?

Wilbert is not ready to rule out the birth of a new summer gathering. “I believe it’s imperative that Ohio and Southern Ohio do a collaboration for



The Rev. Joseph P. Russell, III, in his favorite activity of storytelling.

activities.”

That said, Wilbert believes some time needs to pass before a new program is constructed. “I think we have to wait a year or two. The Kenyon Conference has to become a pleasant memory.”

Both Van Wormer and Wilbert are hopeful a new event will eventually surface,

but one that will be intergenerational. And whatever that new program looks like, “it has to be unlike the Kenyon Conference.”

“There’s a little bit of melancholy about the conference and a little bit of sadness but mostly joy,” says Wilbert, in looking back on the conference years. “We have time, talent and treasure,” he says. With new ideas and discernment, a new event may eventually materialize. “Oh, yes, there’s a lot of joy,” Van Wormer echoes.

In the end, Wilbert says, “you have to dream.”

You're Invited...

to a diocesan-wide picnic! Share food, fellowship, music, swimming, volleyball, basketball, and more with your fellow Episcopalians from the Diocese of Ohio.

The main course will be provided; each individual or group is encouraged to bring a side dish to share.

The picnic will be held at the proposed site of a new Camp and Retreat Center. Spend the afternoon at this beautiful property with a 5-acre swimming pond. As part of the festivities, we will also be celebrating the 25th anniversary of Bishop Bowman's and Bishop Williams' ordination to the Episcopate.

Sign up early!

The Details...

**Saturday, June 30
12:00 noon**

**Hostile Valley Park
4655 State Route 60
Wakeman, Ohio**

**RSVP by June 8:
216.774.0462
or www.dohio.org**



NEW STATIONS OF THE CROSS ON DISPLAY AT ST. MARK'S, SIDNEY

WITH SIGHT FAILING, STEVENS DEPICTS STATIONS OF CROSS

REPRINTED WITH PERMISSION BY *THE DAILY CALL*, PIQUA, OHIO

BY SHERYL ROADCAP

BY LOOKING AT HER NEWLY FINISHED EASTER paintings, The Stations of the Cross, you would never have guessed that local artist Carolyn Stevens is nearly blind. Stevens' latest and perhaps last project is that of 14 separate watercolor paintings of the scenes of the last seven hours of Jesus' life, prior to resurrection, which will be permanently hung at St. Mark's Episcopal Church in Sidney.

The intricate detail and capture of emotion in Jesus' face are amazing considering that Stevens must use specially adapted magnifying glasses and even tilt her head to the side to view where she is placing her point for drawing outlines prior to painting.

Stevens said that she was approached by her church to recommend an artist-friend to paint The Stations of The Cross, "which are particularly used during the period of Lent," so she suggested herself. She admits that having her work permanently placed at St. Mark's is "a big deal" and that even the Episcopal *ChurchLife!* magazine had contacted her. She also confesses that it would be very costly for the church to pay an artist for this series of work, and to mat and frame the art out to the 16-by-20 size, but she is not charging a cent.

"Being able to do this (paint) has been a gift to me, and so I'm just returning the gift," said Stevens, in very matter-of-a-fact manner.

Stevens has been working on the paintings practically non-stop for the last four weeks and says that she has until Easter Sunday to complete two final scenes in order to make the deadline that she set for herself.

Unfortunately, over the last 20 years, Stevens has been slowly going blind, with more rapid macular degeneration over the last 28 months. She knew that any day she could wake up with her remaining, limited eyesight completely gone, so she set a goal for herself to have the paintings finished by this Easter.

I'm the one that set that deadline, they didn't – they didn't expect anything like this many, this soon. That was a surprise to them. One woman said, "I thought it would be next year. I didn't know it would be this soon," Stevens declared.

Stevens said although she has several examples of the

stations by other artists, she certainly found ways to make these scenes her own personal interpretation. In almost every scene, with the exception of Jesus' mother, the Virgin Mary, only Jesus' face portrays an expression; the others depicted have basically blank faces. Also, unlike other interpretations of The Stations, Stevens felt that it was very important to include the crown of thorns, which caused Christ's head to bleed, as well as a tear-drop of blood on Jesus' face in each scene.

She admits to struggling with one of the final scenes in particular, because of the difficult subject matter of painting Jesus being nailed to the cross. She recalls that a member of her church asked if she cried while painting these emotional scenes, and while trying to find a way to describe her plan for depicting Jesus being put on the cross, Stevens indeed begins to choke up.

"This is a tough subject. I can't do it. I just can't do it. I can't depict anybody nailing anyone to a piece of wood. I'll have to figure out something. I've tried several different things, and it's not working for me, but, it'll come; it'll come to me," Stevens said, with emotion.

Despite being stuck illustrating scene 11, Stevens describes the entire project as "so pleasurable," and says that she was "relieved that they liked it" when she took a sample to the church to show the direction she was taking for the paintings. Sadly however, she says that this may be her last work since her eyesight is rapidly deteriorating. She is not buying any more supplies.

The Stations were completed for the Easter Vigil at St. Mark's. They will be hanging in the church through the Day of Pentecost, when they will be taken down and framed.



Artist Carolyn Stevens is holding three of her 14 watercolor paintings of The Stations of the Cross. Her work will be permanently displayed at St. Mark's, Sidney.

VISIT FROM TANGA BEARS MANY FRUITS FOR CONTINUING RELATIONSHIP

BY BRENDAN KNOBLAUCH

FOR TWO WEEKS IN MARCH, THE DIOCESE OF OHIO hosted Dr. Damian Mpundu, the Medical Secretary for our companion Diocese of Tanga. The primary purpose of Dr. Mpundu's visit was to build interest in the Diocesan Health Partnership by visiting health facilities in northern Ohio and building relationships with health professionals in the area. Dr. Mpundu visited and had meetings at three hospitals: University Hospitals, Canton Mercy Hospital, and Akron Children's Hospital. In addition, Dr. Mpundu visited Case Western Reserve Nursing School and Terra College Nursing School. Forging relationships with health facilities and professionals in Ohio will assist him in building the level of health care in his region. In addition, it will provide an opportunity for health workers in the Diocese of Tanga to be part of a new type of health project founded on sustainable relationships.

Dr. Mpundu's additional purpose for visiting the Diocese of Ohio was to learn more about our diocese and bring that information back to the people of Tanga. He visited All Saints', Toledo; Church of Our Saviour, Akron; St. Paul's, Fremont; St. Michael's in the Hills, Toledo; New Life, Uniontown; St. Paul's, Cleveland Heights; and Trinity Cathedral. He saw the wide variety of our parishes, and said he was pleasantly surprised and impressed at the level of activity and enthusiasm in the Diocese of Ohio. Dr. Mpundu brought Swahili hymn and tune books to several of the parishes he visited, so that we can learn how to sing in the language of our friends in Tanga.

We were also able to create a bridge to the previous companionship, during the Bishop Burt era. Dr. Mpundu met Birdie Lee, one of the original parishioners, who went

to Tanga in 1973. Lee showed Mpundu her artifacts that she brought back from Tanga, and gave him a copy of the original Diocesan Cycle of Prayer Calendar to take home with him.

Bringing Together East Africans

We began building relationships with East Africans in our own community, to get them involved in the diocesan companionship. Dr. Mpundu had dinner with Tumaini Mosha and Nicola Makame, members of Trinity Cathedral and relatives of Father Joel Makame, a priest in the Diocese of Tanga. At a Sunday potluck in Toledo, Dr. Mpundu met John Waweru, a native Kenyan and a member of St. Michael's in the Hills. Making these connections, and inviting East Africans in our community to become involved in the companionship will be essential to our future success in friendship and understanding with our brothers and sisters in Tanga.

We have set the stage for our next steps this summer. I will travel back to Tanga for the summer to continue building relationships, coordinating trips to Tanga and working with Dr. Mpundu and his staff on the diocesan health partnership. Dr. Mary Bower from Fremont and Larry Mackey from Uniontown will travel to Tanga for a week to set up and train on equipment sent in the container last year. Equipment such as ultrasounds and EKG's are rare in the region and will upgrade the standard of health services in the area.

Dr. Mpundu also went to Medwish to meet with the staff there to thank them for their contribution to the project of a container of medical equipment, as well as to discuss further collaborative opportunities. After the success of the previous container

of supplies, we came to the conclusion that sending an additional container to St. Raphael's and its sister hospital, St. Francis hospital in Kwamkono would have a



Byrdie Lee (Christ Church, Shaker Heights) and Dr. Mpundu.

significant impact. Medwish was so impressed with Dr. Mpundu, as well as our diocese's organization and commitment to this health project that they want to help finance a second container. Over the summer, we hope to raise \$12,000 to pay for the container and shipment.

We are planning for additional trips in the summer to continue relationship building at the diocesan level and in the Handeni deanery. The Rev. Marie Phillips will be

travelling to Tanga, as well as representatives from the parishes that sent parishioners last summer. Furthermore, we hope to have representatives from the Diocese of Tanga visit during our Diocesan Convention in November. Next spring, we would like to invite Dr. Mpundu back, and the head nurse at the hospital to continue to build on this health partnership.

Thank you everyone for making Dr. Mpundu's trip a success. We could not have done as much as

we could without the coordination of many people around the diocese. In addition, we would like to thank the Rt. Rev. William Mndolwa, the Bishop of Tanga, for being supportive of Dr. Mpundu's trip to Ohio. Special thanks go to my parents Michael and Sarah Knoblauch for hosting Dr. Mpundu during most of his stay in the Diocese of Ohio. The development of the companion relationship between the Diocese of Tanga and the Diocese of Ohio has come along way. We have just begun to see the fruits of our commitment to our friends during difficult times. Our desire to build sustainable relationships with our sisters and brothers in Tanga will ensure that this friendship will last a long time. Through our mutual love across the ocean, we can change the world.

Medwish was so impressed with Dr. Mpundu, as well as our diocese's organization and commitment to this health project that they want to help finance a second container.

PLANTING TREES IN BELIZE

BY THE REV. MARIE PHILLIPS, CANON FOR MISSION

ON EARTH DAY, SUNDAY, APRIL 22, CHRIST THE King primary school in Dangriga, Belize, planted Moringa trees. The Diocese of Ohio's Mission Office funded this project as a symbolic start to our companion relationship. Called Moringa in Belize and Mlonge in Tanzania, this tree has been used to combat malnutrition, especially among infants and nursing mothers. Three non-governmental organizations in particular - Trees for Life, Church World Service and Educational Concerns for Hunger Organization - advocate Moringa as "natural nutrition for the tropics." Leaves can be eaten fresh, cooked, or stored as dried powder for many months without refrigeration, and without loss of nutritional value.

Moringa is especially promising as a food source in the tropics because the tree is in full leaf at the end of the dry season when other foods are typically scarce. Moringa leaves have significant quantities of vitamins A, B and C, calcium, iron and protein. According to Optima of Africa, Ltd., a group that has been working with the tree in Tanzania, "25 grams daily of Moringa Leaf Powder will

give a child" the following recommended daily allowances: Protein 42%, Calcium 125%, Magnesium 61%, Potassium 41%, Iron 71%, Vitamin A 272%, and Vitamin C 22%. These numbers are particularly astounding; considering this nutrition is available when other food sources may be scarce.

For centuries, the natives of northern India and many parts of Africa have known of the many benefits of Moringa oleifera. Its uses are as unique as the names it is known by, such as clarifier tree, horseradish tree and drumstick tree (referring to the large drumstick shaped pods) and in East Africa it is called "mother's best friend". Virtually every part of the tree can be used. Native only to the foothills of the Himalayas, it is now widely cultivated in Africa, Central and South America, Sri Lanka, India, Malaysia and the Philippines. This tree, though little known in the Western world, is a nutritional dynamo.

The immature pods are the most valued and widely used of all the tree parts. The pods are extremely nutritious, containing all the essential amino acids along with many vitamins and other nutrients. The immature pod can be

eaten raw or prepared like green peas or green beans, while the mature pods are usually fried and possess a peanut-like flavor. The pods also yield 38% to 40% of non-drying, edible oil known as Ben Oil. This oil is clear, sweet and odorless, and never becomes rancid. Overall, its nutritional value most closely resembles olive oil. The leaves are eaten as greens, in salads, in vegetable curries, as pickles and for seasoning. Livestock relish leaves and young branches. The bark can be used for tanning and also yields a coarse fiber. The flowers, which must be cooked, are eaten either mixed with other foods or fried in batter and have been shown to be rich in potassium and calcium.

The Diocese of Ohio will be providing more information in the months to come regarding the Moringa Tree Project in Belize. For now, check out www.treesforlife.org.

CLERGY NOTES

The Rev. Deborah Bennett has been called as rector of Our Saviour, Akron.

The Rev. A. Paul Collins has been called as rector of Church of the Good Shepherd, Lyndhurst.

The Rev. Sarah Shoftall has been appointed priest in charge of St. Barnabas, Bay Village.

The Rev. Stephen Secaur has been called as priest-in-charge of St. Bartholomew's, Mayfield Village.

The Rev. John Johansen has begun his ministry as interim rector of St. Timothy's, Perrysburg.

The Rev. John Keller has begun his ministry as interim rector of Church of the Epiphany, Euclid.

YOUTH LEARN THAT GOD HAS NO OUTCASTS

CLOSE TO 50 YOUTH AND THEIR CHAPERONES IN THE DIOCESE OF OHIO gathered the weekend of April 28 to April 30 for the annual Spring Youth Gathering. Held at St. Paul's, Cleveland Heights, this year, the 7th through 12th graders used drama, storytelling, and reenactment to bring alive the message that God has no outcasts. To help with their skits, the youth were able to make use of St. Paul's storytelling weekend workshop with Tracy Radosevic, a biblical storyteller. Radosevic walked them through the story of the Good Samaritan, as she told them how to tell and act out a story.

As an icebreaker, the youth played a game in which they were divided up



into groups representing eight countries. The citizens of each country were told how many resources they had, whether they were rich or poor, and what the particular prejudices the citizens of that country had. For example, Country A may have been told that they didn't like Country C. The citizens needed to get resources to survive through trading and measures of good will. At several points, the leaders would change the scenario for each country, telling them that they may have more or fewer resources than they had before. They were also told that they had the same prejudices they had previously or perhaps prejudices weren't even mentioned. The youth discovered through this exercise how difficult it is

to drop their prejudices. Even though they may have not been told to hate a group in a later round, some maintained their prejudices out of habit. Thus, they realized they had learned to hate without even thinking about it.

Leaders also spent time with the group talking about whether they had ever felt like an outcast or had witnessed someone else being treated as an outcast. They divided into groups to share their experiences. They then designed 5-10 minute skits depicting how to behave in ways that combat making someone an outcast or how to welcome in someone who has been cast out, discarded, or bullied.

An "Episcoprom" was held on Saturday night, in which the youth wore outfits they made for themselves with duct tape and newspaper. Some made dresses, others suits, top hats, even a bow tie which could be tied and untied. Marisa Hahn, from St. Matthew's, Brecksville won the award for the most durable, intricate, and creative outfit (see picture above). According to the Rev. Vincent Black, Canon for Christian Formation, "the Episcoprom may have been the first prom in which there truly were no outcasts." Everyone danced and everyone had a good time.

THE 2012 BISHOP'S ANNUAL APPEAL: CHRIST HAS NO BODY BUT YOURS

BY LAEL CARTER

TERESA OF AVILA, THE 16TH CENTURY SPANISH nun and mystic wrote that you and I are all God has with which to bring life to Christ's ministry on earth. Our every act in prayer, service, and proclaiming with our life God's love, strengthens our ability to care for our brothers and sisters. Your generosity in 2012 will enable us to share Christ's love by feeding the hungry, ministering to the sick and providing assistance for basic needs, such as housing and educational opportunities for children.

Each year, thanks to your support, the Bishop's Annual Appeal provides critical financial support to those in need. The Appeal underwrites mission trips and other servant leadership experiences for both youth and adults, makes possible summer internships for high school and college students, helps afford formational positions for newly ordained clergy, and supports a variety of important ministry opportunities at both the parochial and diocesan level. Every dollar given to the Bishop's Bike Ride, which is a part of the Appeal, goes to support youth ministries.

Annually the Bishop's Appeal provides at least \$100,000 to Episcopal Community Services (ECS). The ECS Development Council distributes dollars through an annual granting process to encourage parish-based ministries that feed the hungry, shelter the homeless, care for the weak and aging, and inspire, educate and enrich the lives of children and families. In turn these ministries nurture and renew congregations that serve as Christ's body now.

Now, more than ever, we are called upon to respond generously so that we can live up to the mandate given to us and be the hands of Christ.

In 2011, 720 households and family foundations gave \$249,000 to the Bishop's Appeal, the first increase in dollars and participation since 2008. But here is the challenge: with more than 11,500 diocesan households receiving *ChurchLife!* think of the impact if just one-half of them gave to the Bishop's Appeal! Even a 10% increase in dollars given would greatly expand our capacity in this Diocese to serve. For households that contribute \$100,

the most frequent annual gift amount, a \$10 increase would help to meet this goal. We can only achieve our potential as God's Church for carrying out the mission entrusted to us if we each do our part.

Your gift helps to create and support Christ's ministries among us in ways that far exceed the capacity of a single parish or individual. Your generosity will make a difference in the lives of struggling families, children, youth and the elderly in our diocese.

Please add your gift in whatever amount you feel comfortable making by going to the diocesan website, www.dohio.org; highlight Offices and click on Stewardship/Development. Click on the Give to The Bishop's Annual Appeal box to make your donation. You may also download the 2012 Bishop's Annual Appeal Brochure on the left hand side of the page and print the donation page and send it to the Episcopal Diocese of Ohio, 2230 Euclid Avenue, Cleveland, Ohio 44115.

If you have any questions, please feel free to contact Lael Carter, Development Officer, at 216-774-0475 or lrcarter@dohio.org.

From the Viola Startzman Free Clinic:

Since 1995, the Viola Startzman Free Clinic has provided free health and dental care, medications, testing, and education to low-income, uninsured residents of Wayne County. Your gift allows us to help our neediest neighbors lead healthy lives, gain employment, and support their families. Thank you for your generosity!

Jaime Parson, *Executive Director*

From Open Doors Academy:

On behalf of Open Doors Academy, I would like to thank you for the grant of \$3,298.55 you made to our organization. We appreciate your continued dedication to seeing that the youth in our community still have a place to learn, love and grow. We are proud to have you as such an integral part of our organization! This year, we are celebrating 20 years of service and now serve over 300 kids and their families throughout greater Cleveland. Thank you for your investment in Open Doors Academy!

Annemarie Grassi, *Chief Executive Director*



ECW NEWS NOTES

BY HILARY NERBY

With 2012 well underway it seems appropriate to look back and bring you updates on some of the items that have been covered in “News Notes” over the year.

PRESIDENT’S LETTER

Every organization has a highpoint in its year and for the ECW of the Diocese of Ohio it is the Annual Meeting. It is the opportunity for us to see those who are friends from former parishes or those we know only through e-mails – it’s something of a “family reunion,” but along with friendly chatter there is purpose. There’ll be a business meeting with resolutions and elections but there will also be motivation!! Our Keynote Speaker is the Rt. Rev. Michael Curry, Bishop of North Carolina. All those who have heard him speak remark on the energy, passion and belief, which he shares with his audience so that they might carry it forward into their lives and the lives of their parish.

We are lucky to have Bishop Curry for not only his Keynote Speech on Friday evening, but he will also speak from 9.45 a.m. to 10.45 a.m. on Saturday morning after which he will concelebrate the Eucharist with our Bishops. We sincerely hope that you will join us for this meeting. You will find information in the package sent to your ECW President, UTO Chairperson and to your parish office.

Barbara Johansen, *President*

CARLOTTA EAST SCHOLARSHIP

You can now find a section devoted to this program on the ECW section of the diocesan website (www.dohio.org). It outlines the criteria for candidates and includes an application form. Please check it out if you know of anyone in your parish family who might benefit from scholarship assistance.

THANK YOU LADIES OF THE ECW!

In case you think our efforts and monies go unrecognized, here are a few of the letters and acknowledgements we’ve received from the programs we promote and support:

- Mrs. Thornton (wife of Bishop Thornton) wrote

thanking one of our Parishes who sent their “box tops” directly to the Lillian Vallely School.

- Kenyon Student, Rachel Ogus, thanked us for a donation we made to help her attend the UN Commission on the Status of Women an issue in which she is actively engaged.
- The Diocese of El Salvador sent a thank you and photographs from Bishop Barahona showing his new vehicle partially paid for by a UTO grant.
- Los Amigos Episcopales also thanked the ECW for help in raising the \$6,000 needed to support a new school in El Salvador.
- Special Olympics sent their thanks for the scarves – Ohio met its quota and even donated some extras to West Virginia!!
- Christmas at Sea: The Diocese of Ohio contributed 497 hand knitted items to the 21,174 that were collected nationally. The “Christmas at Sea” Newsletter says that if they were stretched end to end they would have reached for 14.5 miles. From the same source, here are just two examples of thanks they received:

Happy New Year! I'm a crew in vessel Andromeda Leader. Before Christmas we went to Newark and got the gift from Seaman Club. I write this email to give thanks to the volunteers. With your gift I feel happy and warm this Christmas. One more time, Thank You! GOD bless you all.

dear rev.d.m. rider: I want to say thank you to you and your 4000 volunteer knitters for preparing the Christmas gifts for me and my crew. It is a nice feeling that besides our families someone is thinking of us. Please continue preparing gifts for the seamen during Christmas also in the future, because there are very few ports in the world doing the same. In the name of my crew I wish you and your helpers a happy and peaceful year. K.Kroeger/ Master, CMV Kiel Express Hapag-Lloyd AG.

DISTINGUISHED WOMAN AWARD

A highlight of the ECW Triennial in Indianapolis this July is the recognition of a “Distinguished Women”

from each Diocese. In the Fall edition of “News Notes” we asked you to nominate a woman from your parish whom you believe epitomizes commitment and service. There were five excellent nominees presented to the board and the person chosen was Margaret Folger of Trinity Church, New Philadelphia.

Margaret was brought up as a Presbyterian and was confirmed into the Episcopal Church after her marriage. She has been active in several parishes in this diocese as well as the Diocese of Michigan at all levels of the Church. She has not concentrated her interests in only one aspect of parish life but has been everything from Senior Warden to Sunday School teacher, Junior Choir Mother to Director of the Altar Guild. Margaret is equally committed to those in need in her community, having helped to found and serve on the board of Hospice of Tuscarawas County; worked with Mobile Meals, served as co-president of the Heart Association in her county, and been secretary of the Board of Friends of the Homeless in Tuscarawas County.

Margaret’s nomination was received from a member of another parish who has worked with her in the broader Church. The board was told that Margaret lives her Christianity every day of her life. Within her church she has touched the hearts of new members, new mothers, newlyweds and many of the homeless who dwelt there.

TRIENNIAL MEETING, INDIANAPOLIS, JULY 2012

Before each Triennial, the ECW Board chooses a Community Connection Gift Recipient. The 2012 recipient is the John P. Craine House in Indianapolis. The house was established in 1979 by the then Bishop of the Diocese of Indiana (and named for him) and the Reverend Jackie Means. It is a unique alternative sentencing residential facility that allows women convicted of non-violent crimes to serve out their remaining sentences with their pre-school age children in a safe and structured environment. There are only six facilities of this type in the United States.

Its programs provide training and skill development to improve the lives of the women and their children by giving them GED and job readiness training; substance abuse treatment; family preservation skills; and child care skills, and it requires women to gain employment and provides assistance in doing so. The residents are taught budgeting, money management, time management and the meaning of

being in the community by paying their fair share and sharing the household duties.

It is successful because it preserves the mother and child relationship while protecting them from becoming victims of abuse and criminal activity. It provides programs that help in reducing the recidivism rate and benefits the community by reducing the costs associated with imprisonment and foster care.

All the delegates and visitors to the Triennial have been asked to bring two items from a list that covers everything from disposable diapers to cleaning supplies. They also suggest gift certificates for Kroger, Walmart, or Target.

The other delegates and I will be taking our own items, but if you would like to support this outreach, please contact me at: hnerby@roadrunner.com or (330) 487-5633. I know we have many local charities that welcome our help but even a couple of washcloths or some soap would be a help.

Youngstown • Canton • Wooster • Gambier • Ashland • Wakeman

Bishop's Bike Ride 2012

Pedal
to the
PICNIC

June
25-30

RIDE

Always wanted to experience a bike trip?

Join us with your bike and help raise funds for youth mission trip opportunities in the Diocese of Ohio.

The Bishop's Bike Ride is a wonderful community builder as you pedal, break bread and socialize with other Episcopalians and those who love biking.

Visit www.dohio.org
to register online
or call 216.774.0462
for information

DRIVE

Your help is needed!

We are in great need of people willing to help during the bike ride as a SAG driver.

SAG Drivers:

- Provide food and drink along the bike route and help riders
- Carry snacks, water and other refreshments often needed by the riders
- Keep a first-aid kit in the event that a rider needs a quick fix
- Keep riders safe by ensuring that no one is left behind or lost

Riders and drivers will arrive in Wakeman, Ohio, proposed site of a new Camp and Retreat Center, in time for a diocesan-wide picnic on Saturday, June 30.

We will also be celebrating the 25th anniversaries of Bishop Bowman and Bishop Williams' Episcopal ordinations.

ChurchLife!

Trinity Commons
2230 Euclid Avenue
Cleveland, Ohio 44115-2499

calendar highlights

May 22-24

Clergy Conference

Sawmill Creek Resort, Huron, Ohio

May 25-28

Youth Leaders' Training

Cedar Hills, Painesville

May 28

Diocesan Offices Closed

Memorial Day holiday

June 9

Diocesan Ordinations to the Diaconate

Michael Petrochuk and Lisa O'Rear-Lassen, Trinity Cathedral

June 25-30

Bishop's Bike Ride

June 30

Diocesan-Wide Picnic

Wakeman, Ohio

July 4

Independence Day

Diocesan Offices closed

July 5-12

General Convention

Indiana Convention Center,
Indianapolis, Indiana

August 10-12

DOOYA Music Fest

Cedar Hills

September 3

Labor Day

Diocesan Offices closed

November 9-10

196th Annual Diocesan Convention

Cleveland Marriott East, Warrensville Heights, Ohio

November 20

Interfaith Thanksgiving Service

Trinity Cathedral

Bishops' Visitations

May

20 St. Alban's, Cleveland Heights

(Bowman)

20 St. Paul's, Mt. Vernon

(Williams)

20 Trinity, New Philadelphia

(Persell)

20 Christ Church, Warren

(Hollingsworth)

27 Old Trinity Church, Tiffin

(Hollingsworth)

June

3 St. Mark's, Cleveland

(Williams)

10 St. Matthew's, Ashland

(Williams)

10 Christ Church, Kent

(Hollingsworth)

17 Grace Church, Sandusky

(Hollingsworth)

September

9 St. Andrew's, Elyria

(Hollingsworth)

9 Epiphany, Euclid

(Williams)

16 Our Saviour, Akron

(Hollingsworth)

30 Christ Church, Oberlin

(Williams)

30 Grace Church, Willoughby

(Hollingsworth)

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